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Isneg

Isneg expressions referring to names and worthy of notice are the following:

kalōbaxán: a name that has the same ending as another one. *Magkalóbān*: to bear each a name with the same ending. For instance: *Balás, Kolás*; *Éba, Xawwá*; *Basán, Dawwán*; *Antóniyo, Asiyo*, etc.

isáń and *ébăy*: familiar diminutive names for girls in general. Similar names are: in Iloko, *iniń*; in Ibanag, *néne-* (probably from the Spanish *nene*, "baby, whether boy or girl").

Nicknames, as applied to one particular person, are used very sparingly among the Isneg. I know of only one case: a Lettuakan boy, called *Asiyo* and baptized Pedro, is very generally called *Paláli* even by his own relatives. *Paláli* is the name of a tree, and also of its fruits, which are edible, but very sour.

The Isneg are not very good genealogists. It very often happens that a young man or an adult girl does not even know the name of one or more of their grandparents, especially if the latter died before their grandchild was born. When asked about such names, the Isneg who happens not to know them usually excuses his ignorance by saying: "*Akkáńko nasiníán* (I did not see him or her)".

II. Education

It might be thought at first sight that the Isneg leads a very unhappy and miserable life, a life full of drudgery, a life devoid of all comforts and possessing only a minimum of pleasure. But when you come to consider him more intimately, to enter more deeply into the matter, it does not take long for you to be convinced of the contrary. Indeed, he has very few needs; it is comparatively easy, to quote Jerome K. Jerome in "Three Men in a Boat", for an Isneg "to have enough to eat and enough to wear, and a little more than enough to drink", and he has little work to do. Besides, look at the fine family life he is living: if he has a good diligent wife, and most Isneg women are like that, and plenty of children around, really his bliss exceeds all understanding, I mean the understanding of a Caucasian with his manifold cares and innumerable wants.

Again at first sight, it might seem that the children's education is reduced to the very minimum, or rather that the youngsters get no education at all, as everybody, not excepting the children, seems to shift for himself and to do as he pleases. One would be the more inclined to think so when comparing the Isneg with other primitive

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to be able to do so; and the same story may be repeated several times all over again on different occasions without the young people losing any interest in the matter.

The cry "*udŏdit*" (a story) is heard very often when the young people have placed themselves in a position for slumber, and the exclamation "*udŏditko*" (I have a story; literally: my story), emitted by an uninvited story-teller, is usually sufficient to gain him the attention of all present. Consequently Isneg tales are mostly bedtime stories: nevertheless it also happens that they are recited, this time mostly by men, at the opening of a jar of *bási* (alcoholic beverage obtained from the juice of the sugar cane), or rather during the absorption of its contents. On such occasions, whenever an old man begins to tell a story, the youngsters have no sooner got wind of the affair but they leave everything in order to come near and to listen all ears to these wonderful happenings of times gone by or of a world alien to their own. It may sometimes happen also that parents or grandparents call their children or grandchildren together at the time of going to sleep in order to relate to them some traditional myth or legend: in this case, of course, the teaching should be called entirely formal.

How to look for omens and auguries and how to distinguish between good and bad ones are both the subject of almost exclusively direct instruction. Parents and older brothers and sisters are the accepted purveyors of this knowledge, which to the Isneg is absolutely indispensable if he wants to live in peace and beyond the power of malevolent imps and spirits.

E. MORAL EDUCATION

When reading books of travel, especially old ones, written by men who spent a few days at the home of some primitive people, one usually meets with the statement that the latter seem to have no concept of truth and honesty, and one almost always meets with several concrete instances, which apparently prove the truth of that assertion. Not to go too far out of my way, I shall cite as an example a book that has to do almost immediately with the Philippine Islands. We read in the account of Magellan's travels written by Pigafetta that on a certain day, during his famous voyage which led to the discovery of our archipelago, the expedition landed at a place among a group of islands, the inhabitants of which boarded the vessels, laid hands on whatever took their fancy and ran away to hide among the bushes;

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FOLKLORE

Folklore is the fabric upon which the people weave the pattern of their future. It is woven from materials composed of the religious beliefs, customs, habits, and daily life of the people. If these are changed by migration, borrowing from other people, or by internal alteration, the result is a different culture in the future. 121

If one were to make a complete collection of all the folklore of the people during their varied life, he would have the basic material for a cultural history of that people. For folklore has also sometimes been called the vine that clings to the crumbling ruins of man's progress upward.

The culture of the Apayaos has remained much the same during many long centuries: there has been little progress upward. Thus the interesting old vine has been growing and expanding. If you look at it carefully, you will observe much of the culture of these people. 178 121

The Apayao people tell their stories in two ways. The short way is used at such times as when they happen to meet together, perchance on the trail, or are resting for a while. It is a simple narration of events. 538 517

The long way is used when time hangs rather heavily during the confinement of the torrential rains, or in the long evenings. These story hours are much enjoyed and are the principal amusement of the people. An old woman or man, steeped in the lore of the past, makes the best story teller. He spins out his tale using a certain pleasing tune, *sanimela*, which at times 538

726 584 weapons also; for it was the custom for a man always to carry his spear, shield and *gaod* with him.

He returned to the house of Bandiyang bringing his trophies with him. All the people joyfully came to celebrate the valor of Angyoban, and the marriage took place soon after.

THE FEUD BETWEEN THE PEOPLES OF ALISIT AND KUMAO

628 Many times the peoples of Alisit went to fight the Bulo people. They found no one at home. One time when on their way to Bulo, they became very hungry [476] and stopped in Kumao. It happened that at that time, the people of Kumao were gathering posts for a house. There were many people there to help. They had *basi* to drink. So they offered some to the Alisit people. [517] While sitting on the ground, they talked and had oratorical contests, each contestant telling of their customs. [579] The *maingel of* Kumao was Lindo. They became drunk and got into an angry quarrel. Lindo said to Baliwan, "You are good only for hunting women [152] and not for hunting men." Baliwan became very angry and answered back and struck Lindo with his *gaod*. When Bayao, the son of Lindo, saw Baliwan strike his father, he snatched up his *gaod* to help his father. Then all the warriors were drawn into the fight, and five of the Alisit men were killed. None of the Kumao people were killed.

628 484 Later on, twelve Kumao people were taking a trip to Sulsuna in Ilocos for trading purposes. They